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All this is introductory to an examination of the ascetic writings of Basil with an appreciation of the ideals embodied in them. The conclusion is appropriately given to a statement of the influence of Basil's Rules upon monasticism in the East, and through the Rule of St. Benedict of Nursia upon the monastic life of the West. Mr. Clarke finds the advance made by Basil upon Pachomius, his only forerunner, to consist mainly in three points: a consistently and successfully carried-out cenobitism, in which Pachomius, in spite of his vast establishments at Tabennisi, failed; the close connection between monasticism and the Church, whereby the monks became the great support of the Church in the later Roman Empire; and the insistence upon works of mercy and benevolence, including schools, as a part of the monastic system. In this last particular we would add that Basil was far in advance of all monastic rules in the West for centuries. As a matter of fact, there is no monastic rule in the West before the thirteenth century that lays down the duty of maintaining a school in connection with a monastery. The author, in his brief sketch of monasticism in the East, corrects the popular impression that all Eastern monks are Basilians in any sense of the term that resembles the terms Franciscans, Dominicans, or Carthusians. There is strictly speaking no order of Basilian monks. The influence of the Rules upon later ascetic life in the East varied greatly in different places and at different times. Not a few of the ideals for which they stood have been quite lost. Yet Basil remains as the father of organized monachism in the East. It is hardly necessary to add that the whole work is strictly *quellenmässig*.

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CAN WE STILL BE CHRISTIANS? RUDOLF EUCKEN. Translated by Lucy Judge Gibson. The Macmillan Co. 1914. Pp. 218. \$1.25.

The change that has come over the face of the world since this book appeared, even in its English dress, raises the question whether already it possesses more than historical significance. Nevertheless, the volume is an earnest attempt to solve world-problems that antedated the gigantic struggle and will outlast it. In the reconstruction of religious thought and of church organization, which wars and rumors of war may hinder but cannot permanently turn aside, Eucken's contribution deserves its place as that of one who has some real vision of the future.

In eight chapters of condensed but not obscure statement, the

author gives a survey of the nature and requirements of Christianity, of the resistance it encounters today from naturalistic and subjectivistic modes of thought, and of the reasons for retaining its essentials, largely modified to meet the changed intellectual temper of the times. Whether or not all readers alike will assent to the irreducible minimum that he would keep, no reader can lay aside the book without feeling himself instructed as to the perplexities of a growing number of alert and thoughtful minds regarding the traditional teachings of the Christian churches, and finding much frank dealing with religious systems as they were in Germany and Western Europe just before the great cataclysm. The volume has the characteristic merits and defects of Eucken's style, rendered into excellent English. Its handling is of broad currents of opinion, rather than of clear-cut issues. Everywhere the outlines are large and luminous, although, as in the wall-paintings of Puvis de Chavannes, there is a lack of precise detail. Eucken constantly writes as if at antagonists whom he seeks to refute, but without naming them or referring to their works. In this way a good deal of saturated knowledge is expected of the reader, who does not always get the guidance he needs. Yet the substance of the book is straightforward, and repays an attentive reading. As a whole, it is an impressive piece of spiritual diagnosis.

Diagnosis being the essential preliminary to any lasting cure, men of every phase of belief would do well to read, mark, learn, and inwardly digest what is here offered for the relief of their estate—the radicals, who would revolutionize things to the extent of discarding the Christian past, that they may see how deep-rooted its principles are in the nature of man and of all spiritual reality; and the conservatives, who would keep it forever the same, that they may realize how completely some of their doctrines (as the Incarnation, pages 29 ff.) are out of accord, not with superficial doubt only, but, what is far more serious, with the entire trend of modern thinking. It is because Eucken is a layman and a philosopher, not a churchman or a theologian, that his counsels are of weight. For forty years and over, he has been a teacher, dealing intimately with modern youth in their formative period. He is also free to lay bare his real opinions. He admits his inability, from his early life, notwithstanding his keen interest in religious problems, ever to come into sympathetic relations with the existing churches. This in itself is an indictment, not to be successfully disposed of by retorting that it is typical of German university professors. Recurring again and again in his thought and writings to questions of Christian

belief and organization, he resolved at last to utter himself fully on these matters, since the time seemed ripe for speaking out and age was coming on, with the night when no man can work.

Space is wanting in which to discuss Eucken's conception of Christianity, and his chapter on "What Resistance does Christianity encounter Today?" easily the most remarkable in the book. The chief reason offered for not rejecting Christianity is that, after all, we have nothing to put in its place. Beneath all surface currents of opposition to religion today, there is a strong and irresistible trend toward spiritual life, both in its more general manifestation and in the particular form of religion. The deepening of religious feeling in Europe as the war progresses confirms this. Eucken's statement of the positive claims of Christianity on the modern world is one to be read with uplift of heart. His application is made to the churches "with which we Germans and Western Europeans generally are mainly concerned, viz. Catholicism and Protestantism." By Protestantism, he means principally the State Church of Germany. The chapter-heading, "The Impossibility of a Reform within the Existing Churches," states his conclusion, to which it is not a little significant that a thinker of Eucken's undoubted standing should have come. Nothing is said of Modernism in the Church of Rome, though the seeds of the future may be there. Conservative Lutheranism is held to be as alien to present needs as Catholicism. What calls itself Liberal Protestantism in Germany seems to our author lacking in force and resolution. He argues that there must be a new Christianity, root and branch. Here, where definite suggestion might be looked for, he fails us, being no prophet or religious genius. As is consistent with his professed "activism," he does not outline the coming doctrine or church order, doubtless thinking this may best be left to the working of vital tendencies that cannot be resisted.

The heart of the book is in the glowing statement on pages 124 ff. Whatever opposition religion encounters today, man must ever hark back to it for his spiritual self-preservation. The world which religion opens transcends nature and civilization alike, carrying with it a complete reversal of first impressions and sensuous values. The values of religion are absolute. It is not enough for Eucken, apparently, that religion shall be one element in a varied life, working harmoniously with its compeers, in democratic equality and mutual co-operation. Religion must have unquestioned supremacy. Nature, humanity, civilization, may stand around as obedient subjects in the imperial presence, but let them not dream of claiming

equality! Give religion this place of supremacy, and it will lift all life to a higher level. The effect of thus exalting religion to the highest place is not, however, as in the ancient and mediæval schemes, to set men wishing for a Beyond, but to lift human life into conscious and joyful participation in an "independent spiritual order, transcending alike the world and time," and conceived as revealing the ultimate depths of reality. The lack of definiteness in Eucken's setting forth of this leading concept is hard to excuse, as in the study of his larger works. The result of accepting the spiritual as supreme is a "complete reversal of valuation." In thus emphasizing religion as concerned primarily with values, Eucken ranges himself with the Ritschlians, and gives a handle to those critics who insist that his philosophy is incurably romantic.

One's doubts regarding this stimulating book are doubts that arise concerning Eucken's position in philosophy as a whole. His wavering and indistinct treatment of such controlling concepts as nature and humanity, and, above all, the "spiritual life"; his lack of concrete reference, making the checking of many statements impossible; his acknowledged irrationalism and mystical absolutism; force one who has been an admirer and who acknowledges a great debt to question whether his day is not already past, with that of Fichte and Hegel. A more relativistic and realistic type of thinking is coming to the front, which will be more specific in its routing of old ghosts from their places in the superstitious reverence of the multitude. Well will it be for this coming philosophy if it can stir conviction and arouse the impulse to action with as noble zeal and high fervor as did, in its long and stirring day, the absolutism of the great disciples of Kant, of whom Eucken is doubtless not the last and surely not the least.

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FATED OR FREE. A DIALOGUE ON DESTINY. PRESTON WILLIAM SLOSSON.
Sherman, French, & Co. 1914. Pp. vi, 89.

This dialogue aims to be a fair presentation of the arguments in favor of and against free will. The sympathies of the author are evidently on the side of the indeterminist, who stands quite alone in the little drama against the professor of logic, the professor of physics, the professor of sociology, the Presbyterian minister, the novelist, the warden of the State penitentiary, and the man of practical affairs, all of whom proclaim the arguments of determinism